mthyopomorphic i.e., derived from human experience and
yet no one in his senses^ would dream of objecting to their
validity on that account.
Again, the Infinite and Eternal Energy as applied to
God is but an idea drawn from experience from human
energy itself, an exertion of will, an exercise of power. We
know, however, that our experience of energy must be
different from God's experience of it, inasmuch as we are
finite creatures and He the Infinite Creator. All we can
vouch for as absolute fact is the manifestation, of Will and
Power similar in kind to our own a^d yet immeaburably
higher and greater.
Take again, knowledge. Unless there were knowledge
infinitely transcending our own, the order of the world could
not be maintained. The discoveries of science, small as they
are hitherto, are all disclosures of an immeasurable, inconceiv-
able knowledge which God alone must possess.
Take again conscience. We find it always bidding us
to do what we believe to be right and forbidding us to do
what we believe to be wrong. We are fully justified by reason
in saying that the Author of the conscience must Himself

be good, for, no evil God could desire His creatures to be good.
This is pure anthropomorphism—but it is none the less true,
obviously true.
All conceptions of God known to us are of human origin,
and have arisen alike out of the desire and the necessity of
framing a God after our own image. It was therefore to be
expected—and all history confirms it—that the conceptions
of God have varied from time to time and in different races,
and among different individuals of the same race, and in the
lifetime of the same individual; that those variations in
the conceptions of God have generally corresponded with
the variations in intellect, in culture, in moral insight and
in personal excellence of character. The lower the men. are^